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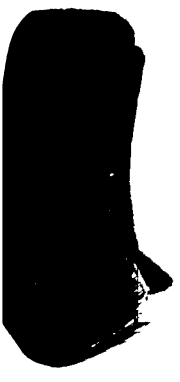
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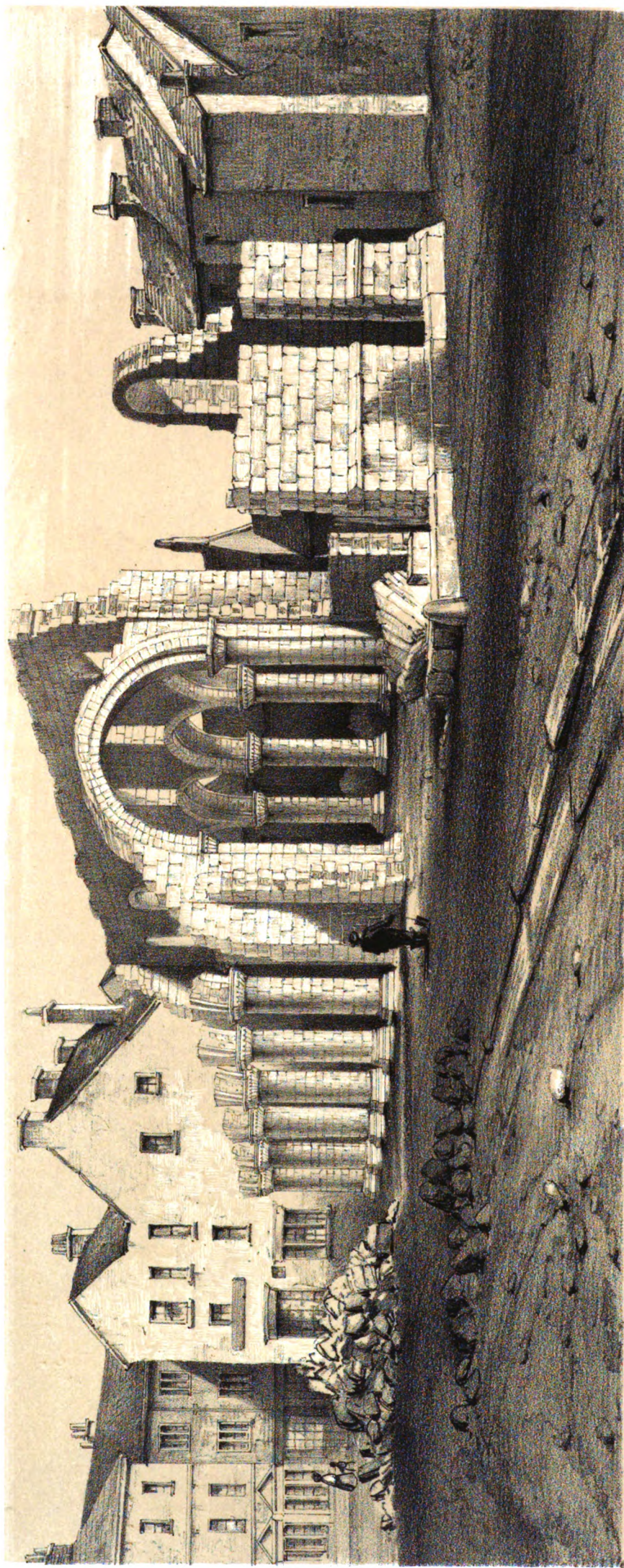


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HISTORY  
OF THE  
Ruined Church  
OF  
ST. MARY MAGDALENE,  
DONCASTER.

LONDON:  
GILBERT & RIVINGTON, PRINTERS,  
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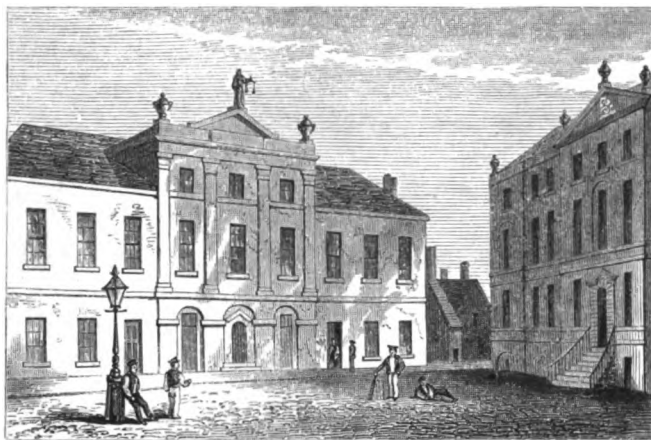
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S<sup>T</sup>. MARY MAGDALENE. DONCASTER.  
VIEW LOOKING WESTWARD.



HISTORY  
OF THE  
Ruined Church  
OF  
ST. MARY MAGDALENE,

DISCOVERED A.D. 1846, WITHIN THE



Old Town Hall

OF  
DONCASTER.

BY THE REV. JOHN EDWARD JACKSON, M.A.

OF BRASENOSE COLLEGE, OXFORD,  
RECTOR OF LEIGH-DELAMERE, AND VICAR OF NORTON, COUNTY WILTS.

Illustrated by John P. Seddon, Archt.

LONDON: GEORGE BELL, 186, FLEET STREET.

DONCASTER: C. WHITE: AND G. & J. BROOKE.

MDCCCLIII.





TO  
CHARLES JACKSON, ESQ.  
OF DONCASTER.

MY DEAR BROTHER,

WHEN the Ruins of ~~St. Mary Magdalene's~~ were discovered, you were one of those who were most desirous of preserving them to our Native Town, as a very old and interesting Monument of Local History.

Unsuccessful in one attempt, you have now made a second—by suggesting and encouraging the publication of this Volume.

To you therefore, most justly and with much pleasure, it is inscribed

By your affectionate Brother,

THE AUTHOR.

LEIGH-DELAMERE RECTORY,  
NEAR CHIPPENHAM, WILTS,  
ST. GEORGE'S DAY, 1853.



## PREFACE.

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IT is necessary to explain to the Reader, that during the preparation of the following Memoir, the Church of ST. GEORGE at Doncaster, of the "Perpendicular" Style of Architecture, to which frequent reference is required to be made, was yet standing and entire. Before the Manuscript could be sent to press, that fine building was DESTROYED BY FIRE on Monday, February 28, 1853.

For the purpose of this Work, Original Drawings of the Ruins of ~~St. Mary Mag-~~  
~~dalene's~~ were lent by Messrs. Henry F. and C. D. Lockwood. The execution of the Lithographs was liberally undertaken by Mr. John P. Seddon, Diocesan Architect, Llandaff, and of Percy Chambers, London. And the Rev. James Bell, Curate of Doncaster, kindly made the Drawings for the Vignettes.

To all these Gentlemen the Author desires to return his best thanks for the valuable Illustration which the Volume receives from their architectural taste and skill.

## LIST OF PLATES.

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Plate I.—General View of the Ruined Church of **St. Mary Magdalene**, Doncaster, as seen from the East, when discovered in 1846 (*Frontispiece*).

Plate II.—General View of the Ruined Church of **St. Mary Magdalene**, as seen from the West.

Plate III.—Longitudinal Section and Plan of the above.

Plate IV.—Elevation of the Chancel Arch.

Plate V.—Detail of the Arcade on either side of the Nave.

Plan of Danum (*to face p. 19*).

## St. Mary Magdalene's, DONCASTER.

### I. INTRODUCTION.



THAT there was once in Doncaster an ancient Church or Chapel dedicated to *St. Mary Magdalene*, on a site long since applied to other purposes, is a fact, locally notorious, about which there is no dispute. For of the building itself some slight indications were always to be seen ; whilst, with respect to the name, Tradition has never varied. But as to its real history, its age, architectural character, and the rank which it formerly held, there has always been much variety of opinion. By one topographer it is loosely described as of Saxon style, of a remote and vague antiquity<sup>1</sup>. And whilst some regarded it as a minor Conventual Church belonging to a neighbouring House of Carmelites, and some as an ancient Parish Church degraded to a Chapel of Ease, others considered that it had never been any thing more than a Chapel of Ease. All that was really known, or could be said of it with safety, has been collected by Mr. Hunter, the historian of South Yorkshire, in that part of his Work which relates to the Town of Doncaster<sup>2</sup>.

To the different questions that had been raised about it, a fresh interest was given a few years ago by the sudden disclosure of the veritable remains of the building itself. After being examined for a little while, and discussed in the local journals, it again disappeared ; and for ever. Though it is not pretended that much new information has since been met with, or that its history has been absolutely settled by that momentary re-appearance ; and though, after having seen all that was left, we do not yet know, and are now never likely to know, all that may have been ; still the discovery has told us *something*, and, so far, has improved our position for conjecturing the rest.

<sup>1</sup> Wainwright. Hist. of Strafford and Tickhill, pp. 44. 72.

<sup>2</sup> Vol. i. p. 20.



Under these circumstances, the whole subject, involving as it does some obscure points in the early history of the town, has been thought worthy of fuller inquiry and of more descriptive observations than had yet been bestowed upon it. The idea of publishing these in the form of the present volume was adopted, on a proposal being made to combine with them some appropriate illustrations from Drawings taken at the time.

## II. THE SITE.



UTURE inhabitants of Doncaster and readers of its history will have to ask :  
 "In what part of the town was this Church or Chapel of **St. Mary Magdalene** ?"

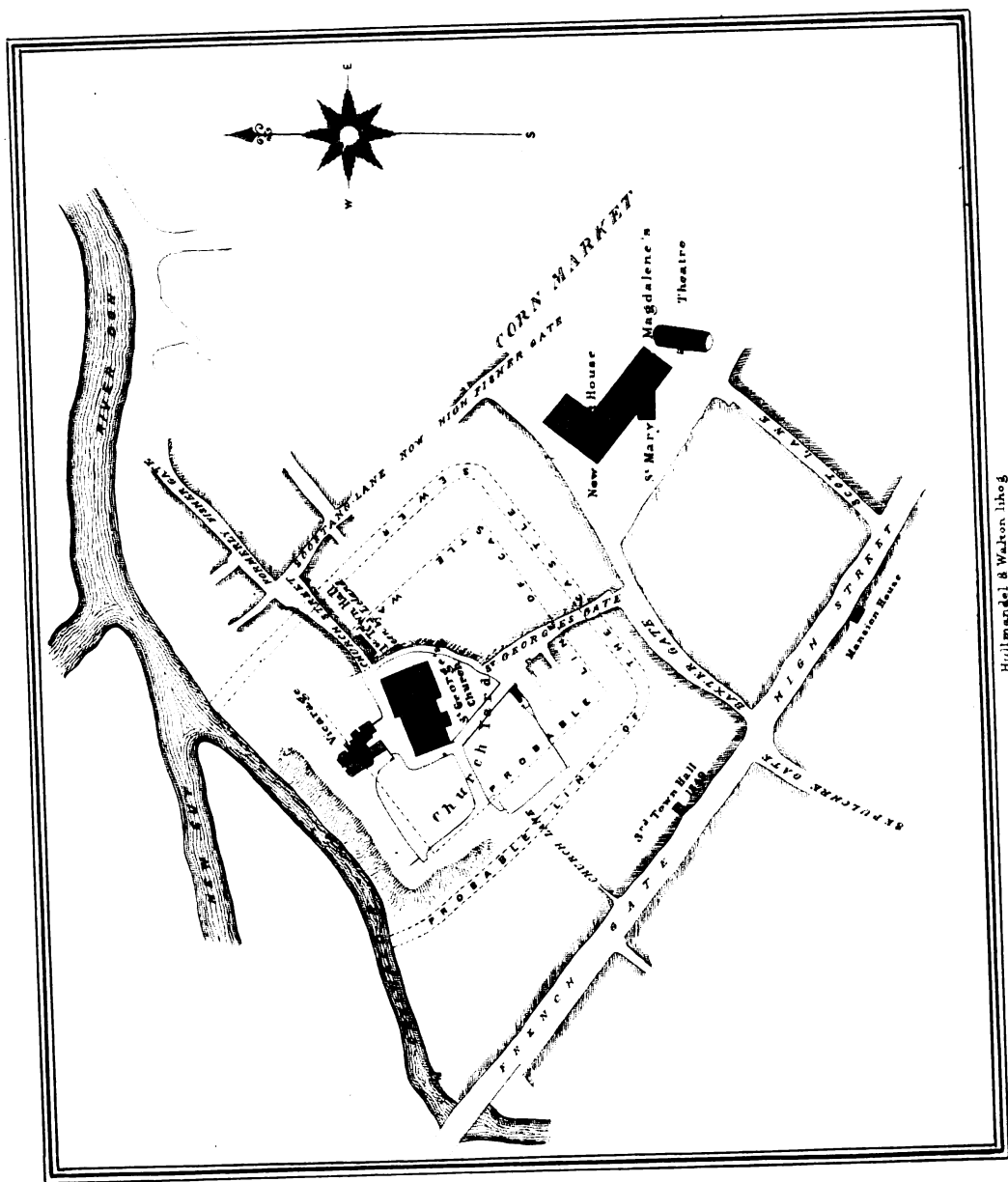
The best answer, in such cases, is one that meets the eye.

*See the opposite Plan.*

In explanation of the Plan, for those who are unacquainted with it, it may be added, that the town takes the principal features of its shape from one long and handsome street which runs through it, nearly north and south, for more than a mile ; being in fact only so much of what was, in ante-railroad days, the Great North Turnpike-road. From the main street, which in different parts of it bears different names, cross streets run off at intervals, east and west. There are no formal mathematically described Squares ; but instead of these, there are two large open spaces of irregular shape, which lie a little way out of the main street, to the east. One of them has been long appropriated by the parish church of St. George and the churchyard ; the other, by enlargement from time to time, has been at length made to comprise the Leadenhall, the Mark-lane, the Billingsgate, and the Covent-garden of Doncaster.

To the latter (the general market-place) there are two approaches from the High-street, one of which, called Scot-lane, leads directly to the site of **St. Mary Magdalene's**.

And yet, even with a plan, and with plain instructions such as these to guide him to the very place, and with the preliminary assurance that some traces of a church were still to be seen, so effectual was the disguise under which it was concealed, that before the disguise



Hillman & Watson litho.



was removed, few persons would have been able to recognize it. Before the year 1846, an Archæologist making the attempt, would have found himself, when at the market-place end of Scot-lane, close to a large red brick building a little to his right, against the corner of which he might certainly have seen, as any one may still see, stereotyped in letters of cast-iron, the name of the

MAGDALENS.

But the information was only tantalizing. His eye, wandering round the open area and over the buildings by which it was occupied, would have been disappointed. To none of them could he have possibly attributed an ecclesiastical origin. The red brick building to which the iron label itself is attached is a theatre. A tour of inspection round the market-place would have been unprofitable, for it presents nothing but the ordinary architecture of houses and shops.

There was, however, in those days, upon part of the site which has since been covered by the new market-house, ANOTHER public building, opposite to the point at which he had issued from Scot-lane. It was opposite; yet it stood a little slanting from the direct line of opposition; alone, but out of square with every thing else. It was neither parallel to the houses facing it, nor at right angles with the theatre by its side. No one could pass it, without observing this slight obliquity in its bearing; as if its architect had purposely built awry, what he might as easily have built straight.

The architect *had* so built it, and on purpose; but his reason for doing so no sagacity could have guessed at sight.

Towards this edifice, in outward appearance as *unecclesiastical* as could well be conceived, attracted perhaps by the very oddity of the way in which it stood, the Antiquary might at last, in despair, have turned his attention. It had a pebble-dashed exterior, and was superintended by a figure of JUSTICE placed upon the apex, to signify that the uses to which it was inwardly applied, were those of a

## III. TOWN-HALL.



N Miller's "History of Doncaster," at page 156, there is a view of this part of the MAGDALENS. (See also the title-page of this volume.) In it the Town-hall is easily recognized by the statue of JUSTICE aforesaid. It presented a Front of very respectable architecture; the centre a little more elevated than the rest, and distinguished by four pilasters in the upper part. The sides, or wings, were without ornament. Within the wing next to the theatre, the apartment on the ground-floor had been for many years used for the accommodation of the boys belonging to the endowed Grammar-school of the town.

Making the circuit of this building, and passing along the eastern end of it, our Anti-quary's eye would have espied, protruding from the plaster coat, a bold sloping ledge of stone running along the entire end about three feet from the ground. There was no sign of this on any other than the eastern side. But in this fragment he would at once have detected a very suspicious resemblance to the basement moulding of a church; some vestige at all events of an older building, which either the plaster and pebbledash had not been thick enough to hide, or the workmen had not cared to cut off. Being now on a more hopeful scent, but seeing nothing else to the purpose on the outside, he would have proceeded to try what there might be within. An old-fashioned door in front looked the most inviting: on opening this, he would have found himself in the boys' Schoolroom.

Here, at first sight, was little to repay investigation. The disguise had been maintained within as successfully as without. The thickness of the walls, and the descent inwards by steps, certainly gave to the room an air of antiquity; but, in other respects, appearances were modern enough. There could be no misunderstanding who were the occupiers, or what the occupations. An ink-bespattered floor, lime-washed sides and ceiling, clumsy desks and benches polished by long session of "Young Doncaster;" these and other signs of everyday work, with not a few of juvenile mischief, offered faint hope of gleaning any thing in this quarter illustrative of the point in view.

Yet, within these unpromising precincts lay, after all, the right key to the secret of the

name of THE MAGDALENS<sup>1</sup>. For immediately to the left of the entrance into the School-room, and spanning the cross wall which divided it from the body of the Town-hall, was to be seen the mark of a plain semicircular arch, rising upon two round columns, the capitals of which were also partly visible. This, beyond the possibility of doubt, had been a chancel arch, and the Schoolroom itself the chancel, of an ancient Church or Chapel.

Further vestige would have been sought in vain. There was nothing more to be seen; but, in what did remain there was just enough to identify the SITE of the traditional Church of *St. Mary Magdalene*.

It was known from existing records that, about three hundred years ago, a confiscated Church or Chapel of that name, and on this spot, had been purchased (after some intermediate possessors) by the Municipal Authorities, and that they had metamorphosed the same into a TOWN-HALL. But the exact nature and extent of the metamorphosis was unknown. Whether the rest of the previous edifice had or had not been removed, with the exception of the fragments above described, there was no memorandum to explain. In this state things had remained, and in this they would have continued to remain, had not the Municipal Authorities of the year 1846 accidentally ordained otherwise. In that year, they came to the resolution of making a general clearance of this part of THE MAGDALENS, in order to provide more extensive accommodation for the market, now required by the increasing business of the town. It was upon carrying their resolution into effect, that the interesting Discovery was at length made which has now to be described.

#### IV. DESCRIPTION OF THE RUINS.



THE demolition of the Hall of JUSTICE took place in the month of November, A.D. 1846. The progress of this work was watched with much curiosity. For, though all were aware that a sacred edifice had stood here, none probably were prepared to see, what they ultimately did see, the very skeleton of that edifice developed. Such however proved to be the case. Within the masonry, and forming part of the substance of the outer walls of the Town-hall, were found, literally immured, the

<sup>1</sup> In Miller's view above mentioned, the door alluded to is concealed by a large vehicle, which the engraver has introduced into the foreground. The entrance was by a descent of two steps, the floor of the school being lower than the level of the market-place.



columns and arches of the nave of the Church. The chancel arch, with its two columns and their capitals, heretofore partially visible, was brought out nearly entire. Other portions also came to light by degrees, until at length enough was rescued from the strange encasement to afford ample means of estimating the original size and style.

Plates I. and II. are general views of the Ruins when finally cleared; and the part which they principally represent is that which was found to be in best preservation, the Nave. The Church stood due East and West. It was entered at the West end by a simple semicircular-headed doorway; the same that had continued to be used as a side-entrance whilst the building did duty as a Town-hall.

The Nave [see Plate III.] was formed by an arcade on each side of six semicircular square-edged recessed arches supported by seven circular columns. The capitals were of that variety which in modern architectural phrase is called "cushioned" (viz. where the capital bulges over the shaft). The abacus, or overlying stone, was square.

Over these arches was a clerestory, pierced with narrow semicircular-headed windows, each being immediately over and resting at once upon the "voussoir" (or uppermost curved stone) of the nave arch below. The clerestory windows were deeply splayed. The Church thus presented a good example of what is rather uncommon, a Norman arcade and clerestory without a triforium (a range of arches or panels generally intervening between the top of the arcade and clerestory). On the North side the arches, columns, and clerestory were entire; on the South the columns only remained.

By these arcades the Nave had been divided from aisles North and South; but of the aisles no trace was found, not even the line of their foundation. Judging from the general proportions of the building, they must have given to it an additional width of about twelve feet on each side.

The chancel proved to be very imperfect; little more of it being discovered than what had long been perceptible in the wall of the Grammar-school. It was divided from the nave by a lofty arch [see Plate IV.] of plain but fine proportions, less elaborate than might have been expected. Upon this chancel-arch were found traces of decoration, in red, and of peculiar character; exceedingly elegant and graceful. It is doubtful whether the decoration

On the North side of the chancel was a doorway (which had probably led to a Sacristy) resembling that at the West end, but smaller. On this side were also two windows with circular heads, one of which corresponded with the deeply-splayed windows of the clerestory in the Nave. There were, besides these, two other windows with non-ecclesiastical stone mullions, probably the remains of a small dwelling-house which appears to have been at one time built against this part of the Church.

The aisles having disappeared, a porch, either north or south, was not to be expected. Nor was any trace found either of crypt, floor, gravestone, effigy, brass, or memorial of any kind. The age of the building could, therefore, only be inferred from the architecture ; which was simple but good confirmed NORMAN, without any marks of Transition ; of (about) A.D. 1130, temp. Hen. I.

The dimensions were as follow :—

	Feet.	Inches.
Length of the entire building from east to west . . . . .	124	7
Width of the west end . . . . .	29	3
Doorway at west end . . . . .	{ width . . . . .	5 6
	{ height . . . . .	12 5
Thickness of walls at west end . . . . .	3	3
Length of nave . . . . .	78	9
Width of ditto, inside measure . . . . .	23	6
Columns of the nave . . . . .	{ height from base . . . . .	11 6
	{ diameter . . . . .	2 11
Arches of the nave . . . . .	{ span . . . . .	10 3
	{ rise . . . . .	5 0
Total height from floor to centre of arch . . . . .	16	6

		Feet.	Inches.
Height of nave . . . . .		28	0
Columns of chancel arch . . . . .	{ height . . . . .	14	9
	{ diameter . . . . .	3	0
Chancel arch . . . . .	{ span . . . . .	14	10
	{ rise . . . . .	7	5
Height from base to keystone . . . . .		22	2
Length of chancel . . . . .		37	0
Width of ditto, inside measure . . . . .		19	6
Thickness of walls on each side . . . . .		2	6
Total width, outside measure . . . . .		24	6
Chancel windows, north side . . . . .	{ width . . . . .	4	4
	{ height . . . . .	8	6
Chancel doorway . . . . .	{ width . . . . .	2	5
	{ height . . . . .	5	3

The material used was the Magnesian Limestone of the neighbouring village of Brodsworth. It appeared to have suffered very little injury from time; the ornaments of the capitals, and even the marks of the chisel, remaining as keen as when first made. Some traces of fire are said to have been observed, and there were also signs of part of the Church having been built later than the rest. At the foot of one of the columns was found a stone resembling a sun-dial.

#### V. THE MEMORIAL. FATE OF THE RUINS.



HE interest taken by the inhabitants of Doncaster in the immediate examination of the Ruins, was presently interrupted by the necessity of deciding what was to be done with them.

Many plans were proposed; amongst them the following:—

1. To let them remain where they were; protected by an enclosure.
2. To remove them to the pleasure-grounds of some gentleman of the neighbourhood.
3. To use them in building the new church lately projected at the village of Balby, in the parish of Doncaster; the architectural designs already made for that church to be revised so as to agree with the style of the Ruins.

4. To transfer them to a proposed Public Cemetery, where, by restoration, they might be converted into the chapel required for the ritual of the dead.
5. To convert them, standing as they were, into a covered market, for the sale of poultry and butter !

This last ingenious but not very respectful contrivance had, it may be presumed, not many advocates. The first plan had many ; the prevailing wish being evidently that of protecting and preserving them on their proper site.

With this object in view, the following MEMORIAL, signed not only by the principal Inhabitants of the Town, but also by the most influential Gentlemen of the Neighbourhood, was presented to the Mayor and Corporation.

“ TO THE WORSHIPFUL THE MAYOR, THE ALDERMEN, AND COUNCILLORS, OF THE  
BOROUGH OF DONCASTER.

“ GENTLEMEN,

“ We, the undersigned, inhabitants of the town and neighbourhood of Doncaster, beg respectfully to submit to you this Memorial, expressive of the interest we feel in the recently discovered Ruins of the ancient **Church of St. Mary Magdalene**, and of our earnest wish that it may be found consistent with the alterations you contemplate about the ground on which they stand, to preserve them from further demolition.

“ The remains of a building once consecrated to the worship of God and the interment of the Christian dead, claim a tender and respectful treatment. And, next to restoring them for the uses to which in their integrity they were dedicated, the best mode of showing that respect, as in the present instance it would be the one most gratifying to us, would be, by an enclosure, to protect them from injury, and leaving them to stand as a memorial of those holy services, the place whereof knows them no more.

“ As a specimen of Ecclesiastical Architecture, also, in an early and interesting period of

c

the art, we consider the preservation of these Remains to be very desirable. The art itself is now in the course of revival, and the need of it has never been felt more than at present. Together with a want of new churches, there is a growing desire to build them on principles of a correctly informed taste. But as they whose genius as well as piety raised our noble cathedrals and parish churches, have not left behind them any precepts for our guidance, it is only by observing their works, as we see them entire or in ruins, that we can gain the knowledge which is necessary for a successful imitation. And, therefore, every relic that can be saved, be its merits as a specimen of the art more or less excellent, is so far valuable as adding to the store of ancient examples, and supplying the scholar in Ecclesiastical Architecture with the wider means of comparison and study.

“Topographical writers, in their histories of Doncaster, have devoted some space to an account of this Church, with its chantries and endowments; and now the tradition of old records, whence they gathered information for us, has become the more interesting from the light thrown upon it by these distinct and satisfactory evidences.

“Considering these Ruins, then, as a time-honoured memorial of our holy faith, as an example of early art, as an illustration of the history of this ancient town, we deeply regret to think that they should have been discovered only to be destroyed.

“May we, however, Gentlemen, be allowed to hope, that you will take into your favourable consideration the propriety of sparing them? In this hope we are encouraged by the precedent shown to us by the metropolis of this great County<sup>1</sup>, and by several other places in the kingdom, where similar ruins, having been brought out of obscurity and neglect, have been carefully preserved, and now afford an object of attraction to the antiquary, the architectural student, and the ordinary visitor seeking intellectual gratification.

“An opportunity, as it appears to us, of securing to this town an object of a like character, and at the same time, of adding an ornamental feature to the particular locality, is now in your power. And we would conclude our Memorial by repeating our anxious wish, that amidst the changes which are rapidly coming over this place, you may be able to preserve

<sup>1</sup> The allusion is to the preservation of the beautiful Ruins of St. Mary's Abbey, at York.

to us, and those who shall come after us, this venerable relic of **Doncaster in the Olden Time.**

“ We have the honour to be, Gentlemen,

“ Your obedient Servants,

“ JOHN SHARPE, Vicar.	FITZWILLIAM.	HENRY WHITAKER.
C. R. ALFORD, Incumbent of	J. W. COPLEY <sup>6</sup> .	EDW. SHEARDOWN.
Christ Church.	W. B. WRIGHTSON <sup>7</sup> .	WM. SHEARDOWN, Jun.
W. B. COOKE <sup>1</sup> .	R. J. COULMAN <sup>8</sup> .	EDMUND BAXTER.
EDMUND DENISON <sup>2</sup> .	CHARLES WOOD <sup>9</sup> .	CHARLES D. FENTON.
J. D. J. PRESTON <sup>3</sup> .	GEO. J. JARRATT <sup>10</sup> .	GEO. HENRY BOWER <sup>14</sup> .
H. COOKE <sup>4</sup> .	FRANK RAMSDEN <sup>11</sup> .	HENRY JOHN BRANSON <sup>15</sup> .
THOMAS WALKER <sup>5</sup> .	J. PARKER <sup>12</sup> .	CHARLES WARD <sup>16</sup> .
G. C. WALKER <sup>5</sup> .	J. G. FARDELL <sup>13</sup> .	JOHN COLLINSON.
E. SCHOLFIELD <sup>5</sup> .	ROBERT BAXTER.	ROBERT J. SHARPE <sup>17</sup> .
CHARLES JACKSON <sup>5</sup> .	THOS. R. MANDALL.	CHAS. H. BINGLEY.
	JOHN LISTER.	ROBERT STORRS.
	W. H. MORRIS.	THOS. WAITE.
	JOHN LOXLEY.	RICHARD WOOD.

“ December 21, 1846.”

The subject attracted still more remote attention ; the following Letter having been written to the Mayor, by the Secretary of the Archæological Institute of Great Britain and Ireland.

“ Wonham Manor, Reigate, Dec. 26, 1846.

“ SIR,—I have the honour to address you, in consequence of several statements which have been recently communicated to the Central Committee of the Institution, respecting the

<sup>1</sup> Of Wheatley, Bart.

<sup>2</sup> M.P. for the West Riding.

<sup>3</sup> Of Hall Cross House, Clerk.

<sup>4</sup> Of Car House.

<sup>5</sup> Magistrate for the Borough.

<sup>6</sup> Of Sprotborough, Bart.

<sup>7</sup> Of Cusworth, M.P. for Northallerton.

<sup>8</sup> Of Wadworth Hall, J.P.

<sup>9</sup> Of Hickleton, Bart., Chancellor of the Exchequer.

<sup>10</sup> Of Elm Field, J.P.

<sup>11</sup> Of Hexthorpe, B.N.

<sup>12</sup> M.P. for Sheffield, Secretary to the Treasury.

<sup>13</sup> Rector of Sprotborough.

<sup>14</sup> Rector of Rossington.

<sup>15</sup> Rector of Armthorpe.

<sup>16</sup> Vicar of Wadworth.

<sup>17</sup> Curate of Brodsworth.



discovery of the remains of one of the earliest churches in the town of Doncaster. These accounts have been received with much interest by us, especially by several members of the Committee warmly interested in the local history and antiquities of your ancient town, and we cannot refrain from expressing sincere regret to learn that these interesting Remains should, as it appears, be unavoidably destroyed. Although public convenience seems, in this case, to require their removal, yet the interest with which such monuments of ancient times are now fully regarded by the public, may, we would hope, prove an argument in favour, at least, of some partial preservation of these Remains. Trusting that some means may happily be found to avoid the necessity of their total demolition, and that you will kindly give consideration to this expression of our feeling on the present occasion,

“ I have the honour to be, Sir,

“ Your obedient Servant,

“ ALBERT WAY,

“ To the Worshipful the Mayor of Doncaster, &c. &c.”

“ Honorary Secretary.

These Addresses were courteously received and considered, but the result was not that which they had prayed. Perhaps this was, after all, not to be helped. The Ruins, unfortunately stood upon, and occupied a large portion of, the *very site* most wanted for a new Market-house. Contracts, specifications, and plans had been prepared; and to have undone all these would have occasioned a large additional expense, even supposing that another convenient site could have been found for the Market-house, which does not appear to have been the case. The following, therefore, was the Reply, on the part of the Corporate Body.

“ Council-room, Mansion-house, February 10, 1847.

“ It is ordered, that the Town Council receive, with all due courtesy and respect, the Memorial relative to the **Church of St. Mary Magdalene**.

“ The Town Council are aware that the Ruins of that early Christian temple have awakened the attention of many of those who take an interest in local topography.

“ They are quite ready to admit that, if the site of **St. Mary's Church** had not been so central, it would be their duty to guard the remains of the edifice from injury, and to be guided relatively by the example of St. Mary's at York. As, however, the site of the Ruin is in the very centre of the town, and constitutes the ground on which it is designed to erect

a public market, the Town Council feel assured that public utility will not be promoted by a compliance with the wishes expressed in the Memorial.

“That the Town Council willingly tender to leave, at the disposal of the Memorialists, the whole or any part of the Ruins, to be re-erected on any ground belonging to the Memorialists, in the neighbourhood of Doncaster, and subject to their immediate removal.

“That, with a view to future reference relative to the *Church of St. Mary Magdalene*, the Town Council deem it expedient that a draughtsman of acknowledged ability be engaged to furnish Drawings, both pictorial and architectural, of *St. Mary's Church* as it now appears, which Drawings will be deposited with the Muniments of the Corporation<sup>1</sup>.”

The rest of the story is brief. No suitable space for the accommodation of the Ruins elsewhere was forthcoming, and it being further found, upon examination, that they were in reality more shattered and imperfect than had at first been supposed, the idea of preserving them appears to have been gradually abandoned. They were soon afterwards taken down, and the better portions were removed to the store-yard of the Corporation, in Factory-lane, where some relics still remain. One of the columns, with its base and capital, the height being reduced has since been put up in the garden of the Doncaster Bank, “ad perpetuam rei memoriam,” by Mr. Charles Jackson. The Architect then took possession of the ground, and, by the year 1849, the Town rejoiced in its



NEW MARKET-HOUSE.

<sup>1</sup> It does not appear that this intention was ever carried into effect. The Drawings lent for the purpose of this work were made for, and are the property of, private individuals.

VI. WAS *St. Mary's* EVER THE PARISH CHURCH?

It must be admitted at once, that, without more direct evidence than we possess at present, no positive answer can yet be given to this question, either one way or the other. The earliest ecclesiastical notices of Doncaster do not assist us; for, even on the *prior* question, viz. the existence *at all* of any very early churches in this town, the information which we derive from them is, at the best, *indirect*.

These notices are in Bede and Domesday Book.

1. Bede's statement is, that at "Campodunum" was built in A.D. 633 by Paulinus, missionary from Rome, the second Christian church that was founded in Yorkshire; that at York having been the first. Some of our best topographers agree, it is true, in pronouncing Doncaster to be the Campodunum intended by Bede, and they have consequently claimed for the town a church of the date of A.D. 633. But the point is not one of absolute certainty. It is however unnecessary, in the present inquiry, to revive that discussion; for, settle it how we might, we should be still as far as ever from knowing *whereabouts* in the town the church actually was.

2. Domesday Book. After an interval of 450 years, we have in this Record [finished A.D. 1086], reference to a church which may also be considered to have been at Doncaster. Grammatically interpreted, the passage in which the reference occurs would seem to fix the church alluded to not in the town at all, but in another part of the "Soke," viz. at the neighbouring hamlet of Hexthorpe. This, at first sight rather awkward evidence, is however set straight by our local historians. Mr. Hunter shows that what is said in Domesday Book of Hexthorpe must be understood as applying, in some particulars, to Doncaster, because Doncaster was surveyed under "Hexthorpe," the latter having been, at the time, the manorial residence of the Lord of the Fee.

Fully accepting this explanation, we still gain nothing from Domesday Book, any more than from Bede, as to the exact *part* of the town in which such church was built.

The question then is this:

Supposing Doncaster to have had a Parish Church, (of whatever kind it may have been,

and by whomsoever built,) from the very earliest date claimed for it, where in those remote days could such Parish Church have stood?

It will probably be granted that the choice of sites must be limited to two; viz., either that of St. George [the church lately burnt], or that of ~~St. Mary Magdalene~~, in the market-place.

With respect to St. George's; the argument in favour of it would naturally be, that it is now, and has been for centuries, the site of the Parish Church: and that, unless good reason can be shown to the contrary, it is only fair to presume that on the same site the Parish Church has always been. There is great force in this. For it cannot be doubted, that changes in such matters are not, and never have been, lightly or frequently made. No prepossessions are stronger or more abiding than those which obtain the hold of men's minds by sacred usage. It is well known that, in great national changes of the form and doctrine of religion, it has always been found politic to soothe the prejudices of converts, by adopting to a certain extent the rites and customs which had previously existed; more especially by maintaining the sites, and often the very buildings, connected with the former mode of belief, however superstitious that may have been. St. Paul's, London, is a lineal local descendant of a temple of Diana. Bath Abbey is the successor of a temple of the Sun. Beneath the pavement of York Minster were lately found the remains, not only of a Norman, but even those of a Roman, predecessor. Unless therefore some valid reason can be produced to the contrary, it is only natural to presume that where the principal Parish Church *is*, there it always *has been*.

Now there are in the ascertained history of the town of Doncaster some circumstances that make it difficult to understand how churches of the date of Paulinus (A.D. 633) and Domesday (A.D. 1086), if intended for parochial use, could have occupied at those periods the site of the Church of St. George. These circumstances meet us in examining the history of that site, and of the building itself.

The general architecture of St. George's Church is<sup>1</sup> "Perpendicular;" not all of one period, but varying from about A.D. 1370 to A.D. 1425. In the chancel there are unquestionable remains of an older style. This, it may be observed, does not *necessarily* imply a previous distinct edifice of older style; because many of our cathedrals, and of our

<sup>1</sup> For "*is*" (Alas!) read "*was*."

larger parochial churches, were begun in one style and were finished in another. But, from the peculiar alterations that appear to have taken place in this part of St. George's, the older portions being, as it were, engrafted and built into with newer ones, it is highly probable that the older ones are the remains of a previous entire building. The older portions alluded to consist of a lancet-shaped window with taper shafts and a moulding, on either side of the principal chancel, in the walls which divide it from the north and south choirs respectively. These (now inner) walls have evidently been, at one time, outside walls of a former church; and when the east end was enlarged, the walls were adapted to the change. There is also a vault, or crypt<sup>1</sup>, on the north side, lately brought to light, which probably belonged to the earlier building. We have therefore sufficient evidence of one church at all events having preceded upon this site the "Perpendicular" Church of St. George. The style of the previous Church has been ascertained to be that of Transition from Norman to Early English<sup>2</sup>.

That previous church seems also to have borne the name of St. George, if, at least, we may rely upon the testimony of a statement in the abstract of the Corporation Deeds, given in the Appendix to "Miller's History of Doncaster." In page 2 of that Appendix, reference is made to an ancient Deed, in which the land granted by it is described as being "near the Church of *St. George*." The date of the Deed is not given; but Dr. Miller says that the character of the writing of the original document (which he appears to have seen amongst the Corporation records), corresponded with that of the first charter granted to Doncaster, viz. temp. Richard I. It is next to certain, that the "Church of St. George" alluded to in a Deed of that Reign, must have been the church which *preceded* on the same site the Perpendicular one called after that Saint.

<sup>1</sup> Of this Crypt and some curious sepulchral slabs found in it, an account and wood-cuts are given in the *Archæological Journal*, vol. viii. p. 202.

<sup>2</sup> By the destructive shock which the "Perpendicular" Church has now sustained, additional remains of that previous church have been brought to light; enabling us to fix its age with still greater nicety than before. These additional discoveries (up to the time at which this memoir is sent to press) have been as follows.

The first St. George's was cruciform. In the lower portion of the tower piers there is evidence of more ancient kind of masonry than in the higher: the stones in the former being much smaller than those in the latter. The same is observed in the masonry of the north wall of the chancel.

Besides the lancet windows that were already visible in the chancel walls, remains of two or three more of the same kind were also found there. The chancel wall (as seen on the north side) was also originally no higher than a projecting line below the clerestory which marks the commencement of fresh masonry. On the inner side of that same wall were found two ambries; the one very large, the other small. In the south chancel wall, on the inner side, a circular arch, round which was a moulding of the "tooth" ornament, and within the same, on the soffit, a bead moulding, both early English. This arch most probably contained sedilia. Next to it was a piscina, also early English.

In the western face of the transepts, both on the north and south of the Church, were discovered two round-

In attempting to discover, upon the same site, the trace of any church still more ancient than that which we may now call the "Transition" Church; the only evidence forthcoming is another statement of Dr. Miller's (page 71), viz. that, about the year 1798, in repairing St. George's Church, an old stone was taken out of the wall at the east end, on which was the date of A.D. 1071. This stone, he says, he had in his possession. Whereupon, without more ado, the worthy organist hastens to the instant conclusion that, "consequently, the eastern part of the church was built in the fifth year of William the Conqueror."

Whether the said stone is still in existence or not, so as to be produced and submitted to inspection, we have not been able to discover. Such scrutiny, however, as well as a severe cross-examination, were it possible, both of the Doctor himself and of the workmen who said that they found it there, ought to be demanded, before their evidence is received. For of the little reliance to be placed on sculptured dates on old stones, Dr. Miller has provided us with a memorable warning, in another instance in this very church, the celebrated case of the font. In page 86 of his work he gravely pronounces with respect to its age, "that it is *Saxon*, and the oldest piece of antiquity in Doncaster Church, made in the reign of Edward the Confessor," (and, to be as precise as possible,) "five years before that of William the Conqueror. Its date," he adds, "now obliterated, was A.D. 1061," &c.

A later and more cautious observer of this same font, warily says of the date, (which was not exactly *obliterated*, but only partially obscured by coats of wash,) "the font is made to bear the date of 1061; but it has nothing in its form to bespeak so high an antiquity." (Hunter, I. 37.)

Such is the difference between precipitancy and prudence. For on a recent cleaning of the figures, their entire form was brought out, when lo and behold! the date proved to be A.D. 1661<sup>1</sup>.

headed windows deeply splayed within and without. In the north wall of the nave, traces of a doorway and a holy-water basin; early English. From the mass of ruins as well as out of the masonry of the tower piers, in which they had been used as old materials, the author himself collected several portions of a doorway, with very fine and bold beakheads.

From all these relics, it is evident that the Church, which immediately preceded the (burned) Perpendicular St. George's, had been of the period of *Transition from Norman to early English*. This would be about the reigns of Henry II. and Richard I.

<sup>1</sup> The disclosure made by the late fire at St. George's does not in any way affect the remarks made above,

Therefore, without an opportunity of seeing the Doctor's old stone of A.D. 1071, which, judging from common occurrences of a similar kind, may after all have been nothing more than some fragment of gravestone with injured figures, that had been used up as material in building, we are obliged to hesitate in receiving it, *by itself*, as a remnant of any church of A.D. 1071.

But even admitting that it was so, and that there had been upon this site an earlier building, say one of A.D. 1071; still the real question now before us is, not so much whether there may or may not have been an older building on the site, as whether *any* church then on it could have been a *parish* church. The first St. George's would be parochial. But any thing *before* it, on the same site, could scarcely have been so.

For when we inquire into the history of the town, not merely with respect to its churches, but on other points on which traditional information is left to us, and on which we are assisted to a conclusion by certain marks still remaining; it will be found that, somewhere about this period, another and a very different kind of building must have been in occupation of the ground on which St. George's stands. The claims of that other building to the site will be found quite as strong and as well supported by local evidence as those of any churches that are, after all, only *supposed* to have been here. The competitor who thus threatens to interfere with us, is the CASTLE of Doncaster.

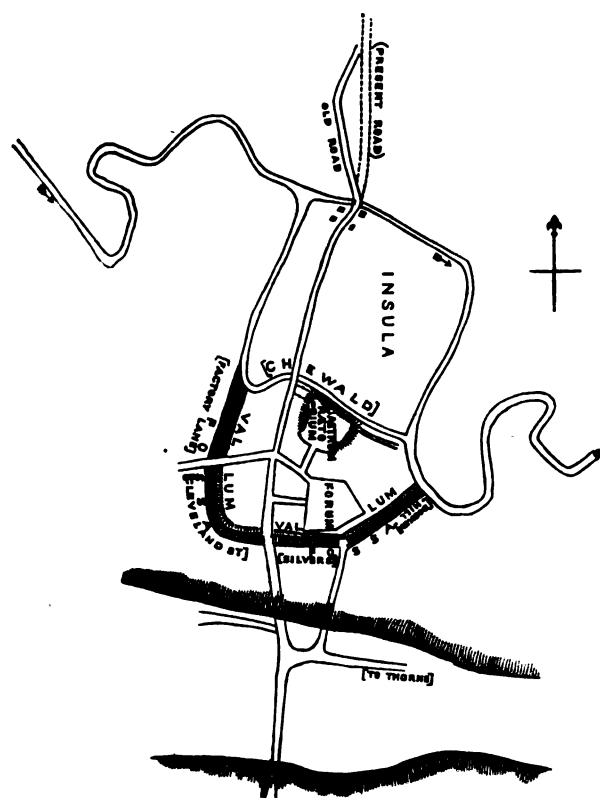
It is time, therefore, to see what is known about this.

To begin a little farther back, the reader must be reminded that in the days of Roman Britain, Doncaster, under the name of DANUM, had been an important station on the principal road through the province. It was also the head-quarters of a body of horse.

upon the hasty statements of Dr. Miller. He had declared the font to be *Saxon*, and the east end of the Church to be of the date of A. D. 1071. With regard to the latter point, it needs only be said, that a fire which brings to light traces of a church not older than Henry II., is of no assistance whatever in proving a prior church of the reign of William Rufus. And as to the font being Saxon: an inspection by competent judges has at length acquainted us with the real account of it. It was originally Early English, and very handsome of its kind. But at a comparatively recent period the *upper part* of it had been altered; cruelly "beautified" by some officious ignoramus, who seems to have been bent on perpetuating the date of his own mischief by inserting the figures 1661. A small drawing of this font may be seen in Miller, p. 265, fig. iv. There is also a miserable wood-cut of it at p. 86, in the same work. And one still worse in Wainwright, p. 83.







PLAN OF DANUM; OR, ROMAN DONCASTER.

*Opposite page 19.*

The limits of the inhabited town, at that time, appear to have been these (see the Plan). The stream of the Chelwald on the north; an earth-work and ditch on the south and other sides, commencing at the Chelwald, below Factory-lane. Passing along the line of that street, this double boundary crossed Sepulchre-gate, followed the curve which it has bequeathed to the modern Cleveland-street, and so across the High-street, along Silver-street, till it touched the river again, at the junction of the Chelwald and Don, at Docken-hill<sup>1</sup>.

In Roman Doncaster, the present market-place was in all probability used then for the same purpose that it is now. It would also contain, as most Roman market-places did, the public Temple. At all events, on whatever other site such Temple may have stood, it could hardly have been on that of the Church of St. George; for, in the times of which we are speaking, that site was unquestionably the true *Castrum*, or Prætorian Camp, a military fortress, or barrack, enclosed within special defences of its own.

After the Romans had abandoned Britain, this *Castrum*, or military enclosure, became at a later period the site of a CASTLE belonging for some centuries to the feudal lords of Doncaster. By whom it was built, or when it was destroyed, there is not a fragment of evidence to show; but that such castle did stand here, we have the positive testimony both of Camden and Leland. The latter, 300 years ago, about A.D. 1538, visited the town, and saw part of the outworks of the Castle still remaining. "The church," he says, "stands *in the very area* where ons (once) the castelle of the towne stood, long since clene decayed, the dikes *partly yet to be seen*, and foundation of part of the walles. There is likelihood," he adds, "that when this church" (the Perpendicular St. George's) "was erected, much of the ruines of the castelle was taken for the foundation, and filling up of the waullis of it." In Pryme's MS. Diary, it is stated that part of the walls were in existence so late as A.D. 1694. Though, therefore, we have really no account whatever of the Castle of Doncaster, either as to the time of its being built or destroyed, and though it is impossible to say what Leland might have

<sup>1</sup> Some, as Mr. Wainwright, have thought that Roman Doncaster lay within the square island, formed by the Don and Chelwald, north of the present town. It is needless for the author to say that he is not of that opinion. There may have been some defences at the north bridge, a mill, and a few houses near it; but to fix the residences of the bulk of the inhabitants on what must have been only one degree better than a morass, subject even to this day to serious inundation, in preference to the drier and higher ground on which the town now stands, is as much against probability as it is wholly unsupported by evidence.

understood by "*long since* clene decayed," still, we have his ocular testimony and the tradition which was then reported to him, in proof of the fact that the castle did stand here, and that, moreover, it comprised *within* its area and special defences, the ground now occupied by St. George's Church and churchyard.

The collision of claims, therefore, above alluded to, occurs at this point.

If, in the early days of Doncaster, this ground was occupied by a castle and castleyard, specially defended by walls, could it conveniently have contained, at one and the same time, a *Parish Church* and churchyard? The two uses are very incompatible. A *Parish Church*, being required for public daily or hourly use, ought to be within daily and hourly access, without the risk of interruption. The same with the cemetery. But the public cemetery and church of the parishioners would hardly have been open to such uninterrupted access, and ready for use at any moment, if, between the people without and the cemetery and church within, there was constant risk of "*Veto*" from portcullis or sentinel. No place, again, would have been so wholly inappropriate to the tranquillity proper for holy offices and services as the noisy precincts of a barrack-yard.

That Doncaster Castle may have had, as almost all castles had, *its own chapel* within its own walls, is likely enough. But that, so long as it was the chief military and feudal garrison of the town, it should have contained within its enclosure the *Parish Church* and *Parish cemetery*, when there was room for them elsewhere, appears, at all events, very unlikely.

Those, therefore, who think that on the site of St. George's have stood all the *Parish Churches* of Doncaster, in succession, from that of Paulinus downwards, have to meet this choice of difficulties. They must either insist on what is improbable, viz., that the earlier *Parish Churches* of the town were imprisoned within the walls of its fortress; or they must get rid of the fortress before the time of Paulinus, A.D. 633. But this would be to annihilate Doncaster Castle before that very period of history when such strongholds were most abundant and most needed. In short, to destroy it so early, would be to allow it scarcely any existence at all.

Still, where so much is left to conjecture, and where there is so complete an absence of

positive evidence, it *may* have been the case that the Parish Church did stand within the castle walls<sup>1</sup>.

If however there should have been, all this while, *another* site in Doncaster free from this difficulty of contested occupation; one in the very heart of the town, open and accessible at all times; and if it could be shown that on that site there had existed an ecclesiastical building, not only of great antiquity, but of antiquity greater, so far as we can at present judge, than any portion of St. George's; if, beside such other church, there should also have been, surrounding it, a *cemetery* of considerable extent; is there not, in these circumstances, and considering the comparatively smaller size of the ancient town which would hardly

<sup>1</sup> One instance, nearly parallel, occurs to the author, in which the inconvenience of such an arrangement was felt exactly in the way in which one might anticipate. The case is that of Old Sarum; and the story (which is to be found in several old chronicles) is told thus amusingly by Aubrey, the Wiltshire antiquary, in his "Natural History" of that county, p. 96.

"Within the castle of Old Sarum, on the east side, stood the old cathedrall church,—the tuft and site is yet discernible,—which, being seated so high, was so obnoxious to the weather, that when the wind did blow they could not heare the priest say masse. *But this was not the only inconvenience.* The soldiers of the castle and the priests could never agree. And one day, when they were gone without the castle in procession, the soldiers kept them out all night or longer. Whereupon the bishop, being much troubled, cheered them up as well as he could, and told them he would study to accommodate them better. In order thereunto, he rode severall times to the lady abbesse at Wilton, to have bought or exchanged a piece of ground of her ladyship, to build a church and houses for the priests. A poor woman at Quidhampton, that was spinning in the street, sayd to one of her neighbours, 'I marvell what the matter is, that the bishop makes so many visits to my lady. I trow he intends to marry her.' Well, the bishop and her ladyship did not conclude about the land."

Still less, we may presume, about the matrimony. However, notwithstanding the obduracy of "my lady" in "the matter of the land," the bishop succeeded in finding a site elsewhere, on his own territory, on which afterwards arose the present cathedral of New Sarum.

It should be observed, that one of the difficulties about Old Sarum is that of determining how far the limits of the castle extended, i. e. whether the *citadel* only was so denominated, or the whole space comprehended within the outer fortifications. William of Malmesbury seems to include the entire *city* under the name of "castellum," and the cathedral is said to have been erected within the "castellum," though assuredly not within the *citadel*. The pope, in his indulgence to the dean and chapter of Sarum, granting leave to build the new cathedral, appears to mark the distinction. "Forasmuch as your church is built *within the compass* of the *fortifications* of Sarum, it is subject to so many inconveniences and oppressions, that you cannot reside in the same without corporal peril, . . . nor is there any access to the same *without a licence from the castellan*; so that it happens that, on Ash-Wednesday and on other solemn days, the faithful being willing to visit the said church, entrance is denied them by the keepers of the castle, alleging that the fortress is in danger," &c.

If the inconvenience was great in the case of a cathedral, it would have been necessarily much greater in that of a Parish Church and cemetery being imprisoned, as must have happened at Doncaster.

require two cemeteries, fair reason for conjecturing that *this*, after all, may have been the site of the original Parish Church?

The ruined Church of *St. Mary Magdalene* answers in many respects to the conditions required.

1. As to its site.—The area of the market-place must have been, at all times, clear and accessible; always therefore preferable to one that was not so. In the Roman days, (as shown above,) here, in the forum as usual, would have been the Roman temple, rather than within the enclosure of a prætorian camp. They were too wise to bury within their towns. Their cemetery was, accordingly, on the road without the town; the site of it being probably near the Hall Cross, where an urn was disinterred some years ago.

On this spot again, [the site of *St. Mary's*,] quite as probably as on any other, may have been (if it was at Doncaster at all) the shortlived church of Paulinus. Here also its successors, and, in course of time, the church alluded to in Domesday Book.

2. With respect to style of Architecture.—The style of the Ruins is certainly older than any portion hitherto detected in any part either of the Perpendicular Church of St. George or its predecessor. It was so old (unless some accident, of which we know nothing, were the cause) as to require partially rebuilding in A.D. 1400. [See, afterwards, the inscription on Richard Magnaville.] Pryme, in his MS. Diary, as quoted by Wainwright, (page 77,) says that gravestones, with Saxon characters on them, have been frequently dug up on or near this site. If this statement of Pryme's is to be depended upon, its evidence to the antiquity of the site of *St. Mary's* would be very valuable.

3. As to its size.—The dimensions of *St. Mary's* were confessedly larger than those of a mere private chantry chapel. Such buildings were, in most cases, attached to larger ones. But if found standing by themselves, they were generally abandoned parish churches. At any rate, if *St. Mary's* was never of higher rank than a chantry chapel, or chapel of ease, it was of dimensions singularly large for a subordinate building of that kind, in a town of extent so limited as Doncaster must then have been.

It appears therefore to have been in these respects *qualified* to have been the Parish

Church. But the case in its favour appears stronger when the other part of the question is considered, viz. that of *parochial interment*.

For, *when the present churchyard round St. George's was a castleyard, where then could have been the public churchyard of the parish of Doncaster?* There seems to be but one answer to this question; which answer is surely supplied by the notorious fact that vast numbers of bones have been constantly dug up in and all over the space called the "MAGDALENS." If, then, the parish churchyard was there, it seems to follow as, at all events, a most probable conclusion, that there also was the Parish Church, and that when the castleyard was given up to be a graveyard, the MAGDALENS ceased to be used for one, and the ~~Magdalene~~ Church ceased to be used as the Parish Church.

A doubt has been expressed as to this Church of ~~St. Mary's~~ having been of higher rank than a chapel of ease, from the circumstance that, at an early period, it is described, in a formal document, only as a chapel. In the reign of King Henry II., when one Jordan de Chevercourt (de Capreolo-Curiâ) confirmed a grant of certain lands to the monks of St. John of Pontefract, the deed was executed "in the Chapel of ~~St. Mary Magdalene~~, at Doncaster," in the presence of the king's justice, Richard de Luci. The witnesses to this deed were Roger, Archbishop of York, and others. Mr. Hunter says, that the use of the word chapel (capella) in this case, makes it "decisive that, at this time, it belonged to that class of religious edifices which were usually only private foundations, without any tithe or parochial dues belonging, though the rights of sepulture and other sacraments was not unfrequently granted to them." [S. Y. I. p. 20.] And in a communication by the same gentleman, upon this subject, to the *Doncaster Gazette*, April 4, 1823, he observes: "Chevercourt's charter shows that in the twelfth century it was regarded only as a chapel; whence it is a direct and obvious inference that some other edifice was the Parish Church of Doncaster, an edifice to which I conceive the present Church of St. George to be the legitimate successor."

Chevercourt's deed is without date; but as the witness, Roger Archbishop of York, was Roger of Bishopbridge, Archbishop from A.D. 1154 to 1181, it must have been executed within that period. The date which has been assigned to the Ruined Church of ~~St. Mary's~~, as stated in the earlier part of this Memoir, is about A.D. 1130, i. e. not many years before the probable year of the Chevercourt deed. Taking it then for granted that in the Chevercourt charter the word "chapel" is intended to apply to the whole edifice, and not

wishing to evade the difficulty by suggesting that the deed might have been signed in a chantry chapel within it, it would certainly seem to be the case that not many years after the building of *St. Mary's* some other church, and not *St. Mary's*, was the Parish Church. Upon which it may be observed, that there is still nothing whatever in this fact to forbid an opinion that the *site* of *St. Mary's* may have been the *original* site of the Parish Church, and that *St. Mary's* itself may have also been *built for* one. All the concession that is required is, that some years after it was built a change took place in the ecclesiastical arrangements of Doncaster, that another site was adopted, and that *St. Mary's* was obliged to give way to some more important church.

And this concession may now be safely and easily made. For, that Doncaster *had* by that time (that is, by the time of Chevercourt's charter) another and a more important Church, we have, so to speak, living evidence in the very remains of the Building itself, viz. the remains of the first St. George's, a church of the period of *Transition from Norman to Early English*.

Of the exact circumstances which led to this probable change in the site of the Parochial Church we have no authentic account. But in the history of the town there are one or two points which seem capable of throwing a little light upon the subject.

It has been already observed, that so long as a castle was standing at Doncaster it is not likely that the Parish Church would have been shut up there, if any other situation could have been found for it. Neither is it likely that a Parish Church could have been built on the area of the castle until the castle had ceased to be wanted. It would be desirable, if one could, to show historically when this took place, but we can only offer a conjecture upon it.

The Advowson, as well as the Castle, belonged for some centuries to the lords of Doncaster. But the time came when both passed into other hands, and upon that change, and in consequence of it, the whole aspect of spiritual affairs seems to have changed also, not omitting the very sites of the churches themselves. In the reign of William Rufus, Nigel Fossard, lord of Doncaster, gave to the then newly-founded abbey of St. Mary's of York, the Presentation to the Advowson of the Rectory of Doncaster, with sixteen homesteads

("mansuras") in the town, with lands<sup>1</sup> and tenements elsewhere. The word "mansura" is explained by Ducange to signify a place where a *mansion formerly stood*, now void. If the Fossards were, as Domesday Book seems to testify, partial to their manorial residence at Hexthorpe, it is possible that in Nigel's gift of the advowson and sixteen *unoccupied sites* that of his castle at Doncaster may have been included. By *some one or other* of the lords of Doncaster, at all events, it must have been given to the Church, and by no one so likely as by Nigel, upon this occasion. There is, however, no proof of this. But if it were so; then from that time, i. e. from the reign of William Rufus, (A.D. 1088—1100,) the site of the castle would have been available for parochial and church purposes whenever it might have suited the convenience of the new owners of the Presentation,—the Abbey of St. Mary's of York,—so to apply the ground.

In course of time the *first* St. George's was built on the new site. Supposing ~~St.~~ *Mary's* in the market-place to have been hitherto the Parish Church, there would thus be two parochial, perhaps two rectorial, churches. And here it may be observed, that even in the co-existence of two rectorial churches there would have been nothing *superfluous*; for it is remarkable that, for a considerable time, there were at Doncaster *two Rectors* at once. The rectory was divided into moieties. There is, therefore, nothing unreasonable in supposing that there may have been two churches of corresponding dignity. Neither is it unlikely that one of these would grow into more importance than the other. The site of the older one being encroached upon by the wants of the parishioners for market room, and burials being transferred to the then new cemetery round the first St. George's, ~~St.~~ *Mary's* would naturally decline into a subordinate church, or chapel of ease. Even so early as the date of Chevercourt's charter (between A.D. 1154 and 1181), it might have come to be popularly regarded only as a chapel<sup>2</sup>, and would naturally be so described.

<sup>1</sup> Some part of this land lay in "Kinermundes-hale." (Hunter, I. 34.) This name, in its full syllabic length, has disappeared from the territorial vocabulary of Doncaster. But the author thinks that he is able to recognize in it, the true origin of the modern and familiar name of a large tract of land lying close to the town, the etymology of which has long been a puzzle. The usual effect of popular pronunciation is to shorten words, by crowding many troublesome syllables into one. If the reader will try the process, by attempting to pronounce, very rapidly and with as little articulation of vowels as possible, the cumbrous name above given, "Kinermundes-hale," he will scarcely be able to avoid producing something like "Ki'r'm'd's-hale," from which the transition is very easy to *K'r'i'm's-hale*, alias "Crimsal."

<sup>2</sup> It is not impossible that in its subordinate ecclesiastical character, the Church of St. Mary's may have been occasionally used, as the ancient "basilicæ" certainly were, for secular purposes, such as the administration of justice. This may account for the presence within it of the "king's justice," at the execution of the Chevercourt deed.



The course of events in the history of Doncaster leads us to expect a further degradation at a later period. In A.D. 1303, the Abbey at York, having had up to this time only the right of *presentation* to the advowson of the rectory of Doncaster, obtained leave to appropriate to itself the rectorial tithes. From that time, the two rectors were withdrawn, and a vicarage of one vicar was ordained in their stead. The First Church of St. George (no doubt, in great measure, through the efforts of the House at York) was then succeeded by the more magnificent Perpendicular Church erected upon the same site. *St. Mary's*, as a matter of course, would lapse into comparative insignificance. And to this, as the probable history of the case, we have the corroborative evidence of Leland. "*There was another Paroche Chirch yn the towne yet standing ; but now it servith but for a chapelle of ease.*" (Itinerary, Vol. i. p. 36.)

In documents of later date, (see Miller's Appendix,) *St. Mary's* is, indeed, often called indiscriminately a "church," as well as a "chapel." But no stress is to be laid upon the particular word applied to it, because, in all those documents, it is merely the building itself which is spoken of, as a *building*, without the slightest reference to its legal character or rights.

Upon the whole, therefore, what has been stated amounts to this :—

That the site of *St. Mary's* was probably the ancient site of the Parish Church of Doncaster, and that it continued to be so *whilst Doncaster Castle was in existence*.

That any ecclesiastical building standing within the area of the Castle whilst used as a castle, was probably nothing more than the castle chapel.

That when Doncaster Castle was given up by the lord of Doncaster to the Abbey of St. Mary of York, the area of the Castle then, *for the first time*, became applicable to *parochial* purposes.

That a Parish Church (the First St. George's) was afterwards constituted there, either by turning the castle chapel into such church, or by building one anew.

That at the same time a new cemetery was appointed in the castleyard, and *St. Mary's Church* began to decline in importance to the rank of an inferior rectorial church or chapel of ease.

But that, when the York Abbey became Rector itself, superseding the two rectors then at Doncaster, ordaining one vicar in their stead, and building the Perpendicular Church of St. George, to which the one vicar must have been obliged to give his sole attention; *St. Mary's* then fell into disuse, was wholly abandoned as a public Parish Church, and was left to the chance of being *thenceforth* maintained by *private endowment*.

Its actual subsequent history seems to confirm this view of the case.

#### VII.—ENDOWMENT OF IT AS A CHAPEL.



UNDER the pressure of Chevercourt's charter, Mr. Hunter, as we have seen, is evidently reluctant to claim for *St. Mary's* any rank higher than that of a chapel of ease (S. Y. I. p. 20); and yet he makes one observation which, considered in connexion with what has been now advanced, seems to suggest, incidentally, that it must at one time have been something more. He says, (*regarding it only as a chapel*), "*What its original endowment was does not appear*; but in A.D. 1413, one William Aston settled upon the chaplain certain lands," &c. &c.

It is in this *silence* of local history as to its endowment *as a chapel*, that we fancy we perceive the very proof that it had *originally* been a Parochial Church.

There may have been on this site, as we have said above, sacred buildings of much older date, but, confining the question to this particular one, how stands the case? Here it had been from Norman times, from A.D. 1130, a sacred edifice, with a cemetery; both of considerable size. Until the year A.D. 1413 there is no mention of maintenance. *But it must have had some source of maintenance during the 300 years preceding A.D. 1413.* That maintenance must have been either from private or from public sources. If it had been all that time dependent upon private endowment; of such private endowment it is most strange that no memorial should appear, as in other cases, in the usual form of bequests of lands and tenements. Of those lands and tenements, though every written *historical* notice might have perished, which is unlikely; still some vestige surely, some traditional link of connexion, some name, or payment, or right, would have survived in the town or neighbourhood, to testify to the fact of its early property. There had been no confiscation in those days. *If, therefore, it ever had been endowed as a chapel before A.D. 1413, some evidence of such ancient endowment ought surely to have been forthcoming.*

But there is none. What then appears to be the legitimate inference? It would seem to be, that the original maintenance had not been private, but public; in other words, that it *had been, not a private chapel, but a public parochial church.*

In *that* character we have abundant mention of its original source of maintenance, viz. in the history above given of the fate of the rectorial tithe. As a parochial church, its incumbent would have been supported, not by private benefaction, but by the rectorial tithe, so long as that tithe was retained in the parish. If sole rector, he would have had all. If one of two rectors, a moiety. But when the tithe was withdrawn, a new and larger church built, and one vicar appointed to that new church, the maintenance of *St. Mary's* would necessarily drop, and it would *then* be left to the chance of support from private benevolence. Of such private benevolence we should not expect to hear *until it was wanted*, and the moment it was wanted we accordingly do hear of it, in the usual way.

The first who took compassion on the neglected Church was Richard Magnaville, who, in A.D. 1390, rebuilt the northern aisle. This we learn from the monumental inscription to this person, which, with two others also anciently in this Church, was preserved in an old manuscript, written probably by a monk of Roche Abbey, and met with by the Rev. Abraham de la Pryme, in the possession of his friend Mr. Canby of Thorne.

1. "Orate pro animâ Richardi de Magnâ Villâ qui propriis sumptibus re-edificavit septentrionalem partem hujus capellæ. Qui sepultus fuit . . . die . . . bris anno Christi incarnationis 1400."

[“Pray for the soul of Richard de Magnaville, who rebuilt, at his own cost, the northern part of this chapel. Who was buried the . . . day of . . . ber, in the year of the Incarnation of Christ 1400.”]

2. Upon another of the same family :

“Jesu mercy. Lady help.

“Hic inhumatur corpus Johannis de Magnâ Villâ, qui mortuus est 2do die Jun. 1429. In cujus animâ sit misericordia Domini.”

[“Here is interred the body of John Magnaville, who died 2nd January, 1429. On whose soul the Lord have mercy.”]

3. On another, of a family long resident in Doncaster, the Ellerkers :

“Here lyeth the body of James Ellycar Escuyer, on whose soule Jhesus hafe mercy. I deyed the 11 dey of Jun. 1482.

“Whan ye be dead and leyd in grafe  
As ye hafe don lyk sal you hafe.  
For man is lyk . . . . .”

In (2 Henry IV.) A.D. 1400, John Bell gave to William Lewer, chaplain of the chantry of ~~St. Mary Magdalene~~, two messuages, two gardens, and certain lands in Doncaster and Wheatley.

In (14 Henry IV.) A.D. 1413, William Aston settled upon the same William Lewer five messuages and lands in Doncaster and Warmsworth, for which his obit and that of his ancestors were to be celebrated, at an altar of St. John, within the Chapel.

Out of the lands so far given, the following payments, probably quit-rents, appear to have been made. The particulars are taken from a

"Rentall of the towne of Doncaster maid there the v<sup>th</sup> day of November in the yere of the reign of King Edward the iii<sup>th</sup>, after the Conquest the xiii<sup>th</sup> [1474].

The Chauntry of Seint Mary holdes ii shops in Drap. Boothes, and pays by the yere at evy term iii<sup>d</sup> . . . xii<sup>d</sup>  
 The same chauntry holdys one tenement upon Ratton Rawe, and pays by the yere at evy term . . . . . x<sup>d</sup>  
 The same chauntry one tenement next Sepulchre Barr, and pays by the yere at evy terme ii<sup>d</sup> . . . . . viii<sup>d</sup>"

In (6 Henry VII.) A.D. 1490, William Copley, the first of that name at Nether Hall, left, by will, certain tenements at Doncaster, for the support of a chaplain and successors, at the altar of St. Peter, in the Church of ~~St. Mary Magdalene~~, for ever, to celebrate for the souls of Sir Richard his father, Elizabeth (Harrington, heiress of Nether Hall) his mother, of Margaret (daughter of Sir William Rither) his late wife, (the testator's step-mother), and of his brothers, Oliver, Roger, and Thomas.

Besides the altars of St. John and St. Peter, there was also an altar of the Blessed Trinity, which Mr. Hunter thinks was probably of the foundation of Copley.

On the 14th February, (37 Henry VIII.,) 1546, the value of these endowments was returned as follows. (Dugdale's Monasticon.)

	£	s.	d.
"The Chapel of M. M., adjoining to the market-stead in the said town, founded by W <sup>m</sup> Aston, the yearly value . . . . .	6	6	8
The Chantry of St. John, within the said Chapel, near to the said market-place, founded by W <sup>m</sup> Aston	4	0	0
The Chantry of the Blessed Trinity, within the said Church, yearly value . . . . .	4	10	8
Total . . .	£14	17	4"

In the survey of Church property taken in the reign of Henry VIII. (Valor Eccles.), the estate then belonging to *St. Mary Magdalene's* is thus described :—

“CHANTRY OF THE Chapel of *St. Mary Magdalene* AT DONCASTER.

“ John Sylvester, Chaplain.	£	s.	d.
Rents and farm of lands and tenements in the town and fields of Doncaster . . . . .	4	13	0
Meadow at Bentley . . . . .	0	3	0
Total . . . . .	£4	16	0”

On this the charges were :—

“Rent to the Crown, 3s. 4d. To Master John Barmeston, 2s. To Master — Eland<sup>9</sup>, 12d. To Lady — Evers<sup>10</sup>, 6d. Distributed annually at the obit of W<sup>m</sup> Aston and his ancestors, founders of the said obit, 3s. 8d.”

“CHANTRY OF THE HOLY TRINITY, IN THE AFORESAID CHURCH.

“ Thomas Roydon, Chaplain.	
Land at Doncaster, Newton, Skinthorpe, and Bentley . . . . .	£4 0 4”

The charges were :—

“To the Præpositus [probably the churchwarden] of St. George's, 2s. 4d. To Sir W<sup>m</sup> Copley, 3s. To Francis Pigott, Kt. 12d. To St. Leonard's of York, 6d. Distributed at the obit of Richard Berwyk, at the Feast of Trinity, to John Critch, 8d.”

The chaplains are said to have resided, together with the priests, &c. of the Church of St. George, in one house, called the “College of Priests,” near the latter church.

Part of the lands belonging to *St. Mary's* came into the possession of Thomas Ellis, founder of the hospital at Doncaster. (Harl. MS. 606, p. 30.)

On May 24, 1557, he paid twenty-five years' purchase for the following : viz.—

“LANDS BELONGING TO THE CHANTRY OF *St. Mary Magdalene*.

	s.	d.
“ A close of two acres in the fields of Doncaster, in the tenure of J. Hobson . . . . .	12	0
A barn and croft there, containing one acre, in tenure of R. Allen . . . . .	7	0
	19	0

<sup>9</sup> Of this family we find several at Doncaster. John de Elaund, 1310. Sir Hugh, Knt., 1317. Thomas and Robert, about 1450. John and William, 1474. The latter then held (inter alia) a garden near St. Pulcre's Cross.

<sup>10</sup> Sir Ralph Evers, of Yorkshire, was engaged against the insurgents in Aske's “Pilgrimage of Grace,” A.D. 1536.

## " TO THE CHANTRY OF THE HOLY TRINITY.

	<i>s.</i>	<i>d.</i>
" A close at Fishergate-end, and one and a half acre, in tenure of R. Allen . . . . .	10	0
Three acres of arable in the fields of Doncaster and Wheatley, in the tenure of Widow Godyeson . . . . .	6	0
Two acres of arable in Hexthorpe Field, in tenure of Widow Mapeles . . . . .	4	0
	<u>20</u>	<u>0</u> "

In Ellis's deed of endowment of his hospital, some of these lands are settled upon it, as " Maudleyn's Half-acre," &c. (4 and 5 Phil. and Mary.) Other portions were bought, the same year, by Thomas Symkinson, at twenty years' purchase (Harl. MS. 606, p. 77): viz.—

" PARCEL OF THE POSSESSIONS OF THE LATE CHANTRY OF ~~St. Mary Magdalene~~, IN DONECASTRE.

	<i>s.</i>	<i>d.</i>
" One tenement in the market-stead, in tenure of Widow Hawksworth . . . . .	17	0
A cottage in ditto, in tenure of Jo. Hodgson . . . . .	4	0
A garden, or toft, at the end of the town, in tenure of Ralph Milles, 4s., less a payment of 1s., arising out of the said toft to the heirs of — Evers . . . . .	3	0
	<u>24</u>	<u>0</u> "

## VIII. THE DESECRATION.



HE Church with its cemetery, then described as containing one rood, was sold by the Crown, soon after the general confiscation of chantry chapels, to Thomas Reve and George Cotton, of London, in 1548 (2 Edw. VI.). The grant included other property<sup>11</sup>.

From Reve and Cotton, it passed by sale to Ralph Bossvile, Esq. This and subsequent deeds are amongst the muniments preserved in the Mansion-house at Doncaster. It is dated January 20, (6 Edw. VI.) A.D. 1552-3. The tenor as follows, from the Latin.

"To all faithful Christians, &c., Thomas Reve and George Cotton, of London, gentlemen, greeting. Know ye that we, the said T. and G., for a certain sufficient sum of money to us by Ralph Bosseville Esquire paid, have given, &c. &c., to the aforesaid Ralph Bosseville, all our chapel in Doncaster, in the co. of York, and the cemetery or croft of land to the same chapel adjoining, containing by estimation one rood. And our two chambers in Doncaster aforesaid, with all and singular their appurtenances whatsoever, now or late in the occupation of Cuthbert Cokson, late a chantry of the Blessed Mary Magdalene in Doncaster, now dissolved, lately belonging to

<sup>11</sup> The original grant to Reve and Cotton appears to have been seen by Miller (p. 51) amongst the Corporation records. In the Rolls Chapel are several grants to these persons in the reign of Edward VI. They seem to have been largely concerned, officially or otherwise, in the sale of Church lands, not only in Yorkshire, as at Tickhill, Riccall, York, &c., but in many other counties.

and parcel of the possession thereof, &c., amongst others lately purchased by us of our lord the king that now is, Edward VI., by his letters patent, under the great seal of England, bearing date at Westminster, 20th January, in the sixth year of his reign."

The "two chambers" here mentioned were probably part of a small dwelling-house attached to the north side of the chancel, the windows of which appear in the plate of the Ruins.

On February 1, A.D. 1556, Bossvile sold it to John Symkynson, mercer, of Doncaster (Mayor, 1547): by whom it was conveyed, December 6, 1557, to the Mayor and Corporation<sup>12</sup>.

Their object in making this purchase was to convert it into a Mote, or Guildhall. They had previously used for that purpose an old house, which is mentioned by Leland as standing "at the east end of St. George's Church," probably part of, or built out of the materials of, the Castle of Doncaster<sup>13</sup>. [See the site marked in the Plan of part of the Town at page 2.]

Instead of taking down the Church of St. Mary Magdalene, the Authorities (to use Miller's expression, in his "Doncaster Chronicle," p. 171,) "re-edified" it. The nature of this operation has been already seen in the description above given of the Ruins when discovered.

<sup>12</sup> The names of the grantees, as set forth in the deed, were Richard Hall, Mayor, Francis Frobiser, Thomas Ellys, Thomas Fulwode, Thomas Symkynson, Cuthbert Cokson, Thomas Kyrton, Robert Palmer, Aldermen, Francis Copley, Wilfrid Pigburne, Robert Parnteth, Nicholas Fulwode, Ralph Smythe, Roger Modye, John Walker, and William Calpstake.

<sup>13</sup> Mr. Wainwright (p. 47) has erroneously identified this oldest town-house with a building that, a few years ago, was standing in the churchyard, and was known by the name of the "School of Industry" (of which there is an engraving in "Beauties of England and Wales. Vernor and Hood. 1805). But the "School of Industry" was at the west end of Doncaster Church, whereas Leland distinctly says that the old town-house of that day was at the east end. It occupied, in fact, the site of the first house and the premises behind it in Fishergate, as is evident from the following memoranda in the Corporation records.

In a rental of 1615, "John Bower paid a rent of 8s. for a roome under the old guildhall in Fishergate."

On June 29, 1649, a lease for twenty-one years was granted by the Corporation to John Holmes, tanner, of "all that their moyetye, or one half parte of the Over and Nether Moote-hall in Fishergate, in Doncaster, with the armour house adjoyninge, as the same are now sett forth; butting upon the churchyard on the west, and now in the occupation of the said John Holmes and Thomas Bower."

In the Court books the only entries that have been met with relating to the Church whilst it was in their hands, and before this alteration, are as follows :—

In the "Beckoning of Mr. Byrks of Doncaster, Alderman," (Mayor, 1573,) "maid before W<sup>m</sup> Symthe, Maior of Doncaster, the Vth of Januarie, A<sup>o</sup>. 1574. A<sup>o</sup>. Eliz. Regin. XVII<sup>o</sup>," are—

"Charges of the gat at Mawdlayn's churche stell," (stile,) "17s.," and "the charge of the gret yatt at Mawdlane's," amounting to 5s. 10d.

The year of the "re-edification" was A.D. 1575, Richard Mapples, Mayor. To this work the following items probably refer, in the

"Accompts of Nicholas Brand, Rychard Wilkinson, and John Parker, Fysher, collectors, maid 30 January, 1578, before Nicholas Skargill, Maior, hys brethren and counsell of the said town.

"Charges at Mawdleyne," amounting altogether to £74 1s. 11d. The particulars are: "For felling and posting trees; workmanship of the great tymber; sawing and laying joists; gavill (gable) ends; carriage of boards; bread and ale," &c.

In the same "Accompt" are also payments to them for ten "garthings" (gardens) and other pieces of ground, "in Mawdleyne church-tyrd."

In the same year, A.D. 1575, the old chancel, forming an apartment on the ground-floor, (as described at the beginning of this memoir,) was fitted up for the use of the Grammar-school. In this way the Corporation of those days conceived that they had sufficiently fulfilled an obligation imposed upon them by the will of Alderman Thomas Ellis, who, in the reign of Philip and Mary, (1554-8,) had devised certain lands and houses towards the making of a school. (See Hunter, S. Y. I. 30.) The school continued to be held here for 270 years, until A.D. 1846.

It is, however, doubtful whether the Church thus "re-edified" was immediately applied to the principal purpose for which it had been bought. Between the years 1575 and 1608, it seems either to have remained unfinished, or to have been used for something else. From the extracts given below<sup>14</sup> it is at all events clear, that the work of converting it into

<sup>14</sup> From an account of "Monye disbursed for the towne by Thomas Colson and Symone Dobson since the sixte of Aprill, 1608."

"1608-9.

Jan. 11. Itm paid for vi fower yeard gystes, and iii eyght foote planks, and a powle to make feet on for	s. d.
a worke boord, for ye seates and bearers in the <i>new mute hall</i> , and xii speakes for pin-	
wood for the same . . . . .	vii vi



the Guildhall was not completed until the year 1608. This is further confirmed by a memorandum in Miller's Chronicle of Mayors, ("History of Doncaster," p. 172,) which mentions that the first mayor chosen in it was in 1609. In 1667, a jury loft was erected within it. In 1783, a council chamber was made, and some other alterations took place, and in this condition it appears to have remained until its final demolition. The premises adjoining it continued in 1615 to be called the "Magdalen Churchyard." Popular use and the cast-iron plate against the side of the theatre, still persevere in keeping up the ancient traditions of the place, by assigning to the vacant area in front, the Name (*et præterea nihil*) of the

MAGDALENS.
------------

1608-9.	s. d.
Jan. 12. Itm paid for candles for workemen to worke by in the evening, and for drink bestowed on them	vi
13. Itm paid Leonard Coward and his ii men, for xiiii dayes worke at the muthall . . . . .	xliiii iiii
21. Itm payd to Leonard Coward and his man, for felling and hewing tymber for the mutehall, for viii dayes worke . . . . .	viii iiii
Itm paid James Fenton, for making a great table and a frame for the muthall . . . . .	ix vi
25. Itm paid the smyth, for making a barr of iron, to hould up the geystes in the counsell howse	vi"

Various other items follow, "for leading timber, workmen at the counsell house, making a door between the mutehall and the scolehowse, laying down the leads of the counsell howse, sealing [ceiling] of the mutehall, and the chaire and nayls to it, barrs to the mutehall windows, glasing the same," &c. &c.

THE END.

## POSTSCRIPT.

---

SINCE this volume was printed, the author has been informed that to one of his statements a little supplementary note is desirable. He had said, that during the removal of the Ruins of *St. Mary's* no memorials of any kind had been found, meaning strictly nothing bearing mark or date so distinct as to throw light upon the precise age or historical character of the *building itself*.

It appears, however, that excavations for that particular purpose were not omitted, and that a few miscellaneous relics were discovered, a description of which was published in the local journals at the time. To this his attention has been since called, and it is, therefore, now proper to add, upon the authority of that account, that some Roman coins were met with, one of Nero, the others too imperfect to be identified. Also a fragment of a tile certainly Roman, and an earthen vessel supposed to be so. These are useful in corroborating the antiquity of the *site*.

There were, likewise, two Nuremberg counters, or "jettons," of the kind commonly called "church money" or "abbey pieces." One of them had a German legend: "WIE BALD BRICH DAS GLUCK UND GLAS," "As soon breaks fortune as glass," *i. e.* "Fortune is as brittle as glass." On the reverse three small crowns and a fleur-de-lis in the centre. These were merely medals used for calculation, and are of no importance as evidence.

Three skeletons were also found within the chancel. One was perfect, but without any accompanying token of rank or date. Near the second were some decayed screws and nails of the coffin. The third (without any traces of a coffin) lay immediately under the high altar, and held a chalice between the fore-finger and thumb of the right hand. This, of course, had been a priest or chaplain of the Church. The bowl of the chalice was of oval shape, with an

inner lid, and over it a raised cover (the "paten," or small shallow plate). It is described as having been of *lead*; but (without, however, having seen it) the author would suggest pewter or latten, as the more usual material. Some remnant of burnt cloth or other woven substance seemed to adhere to the under side of the lid. Within was a small deposit of substance resembling ashes. It is well known that the chalice and paten, found either on the breast or within the hands of a corpse, indicate the burial of an ecclesiastic. Occasionally a portion of the eucharist itself was deposited with the sacred vessels. Such was the case in the interment of St. Cuthbert, according to Bede.

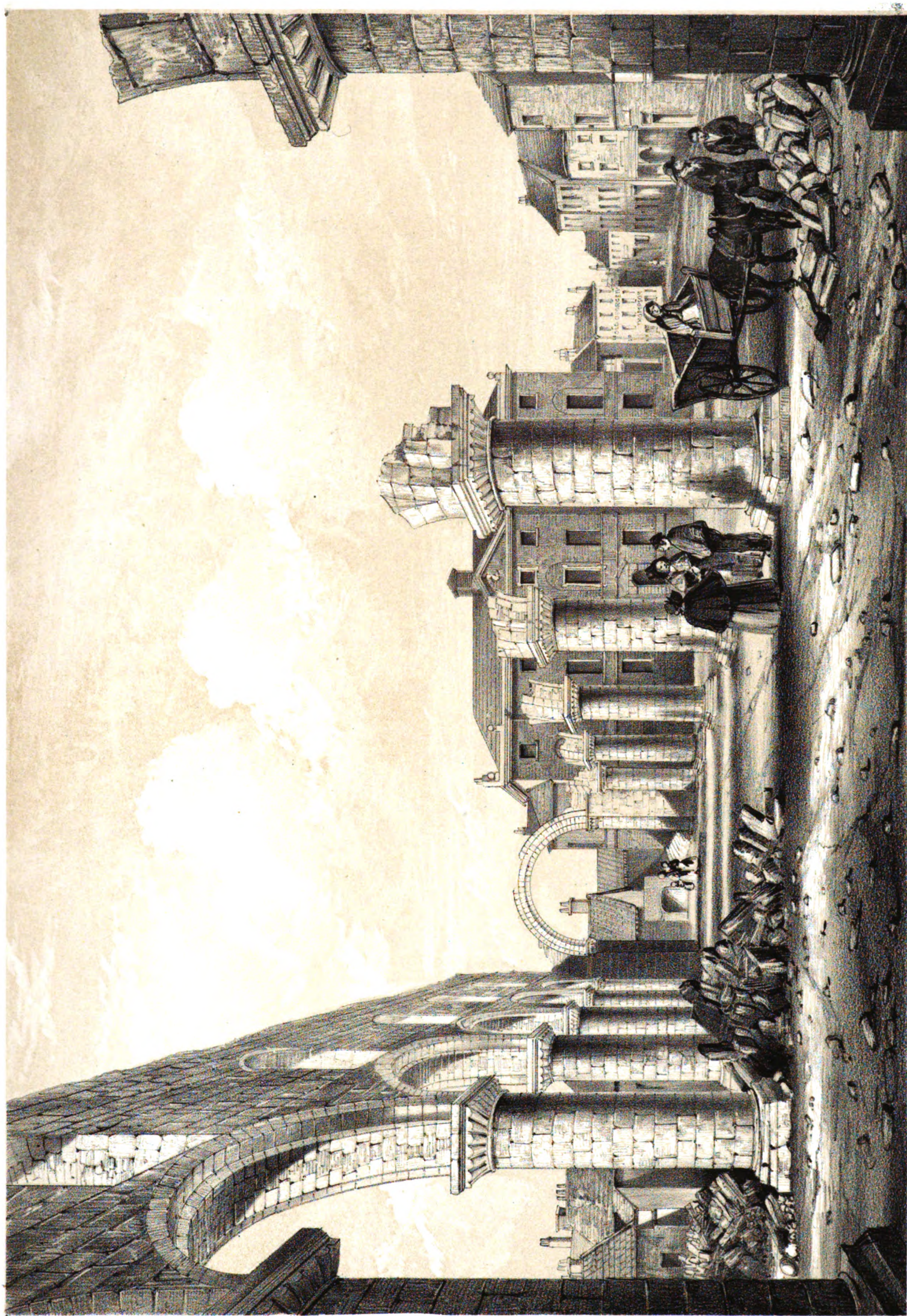
Besides the above were found also a key of curious shape, a large buckle, and a seal in good preservation, on which were engraved three arrows.

With respect to the coloured decoration on the chancel arch, the age of which has been stated to be uncertain, it may be added, that, in the Norman corridor under Gloucester Cathedral, the capitals and arches of which very strongly resemble those of *St. Mary Magdalene's*, it has been observed, on close inspection, that the capitals were *originally* painted in various colours<sup>1</sup>.

<sup>1</sup> Clarke's "Architectural History of Gloucester," p. 88.

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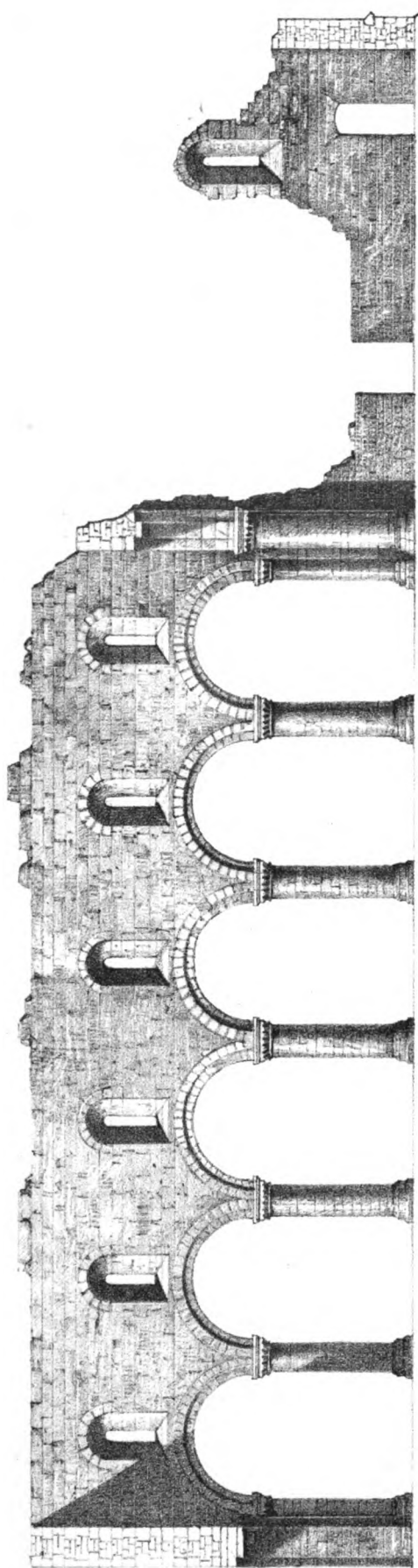


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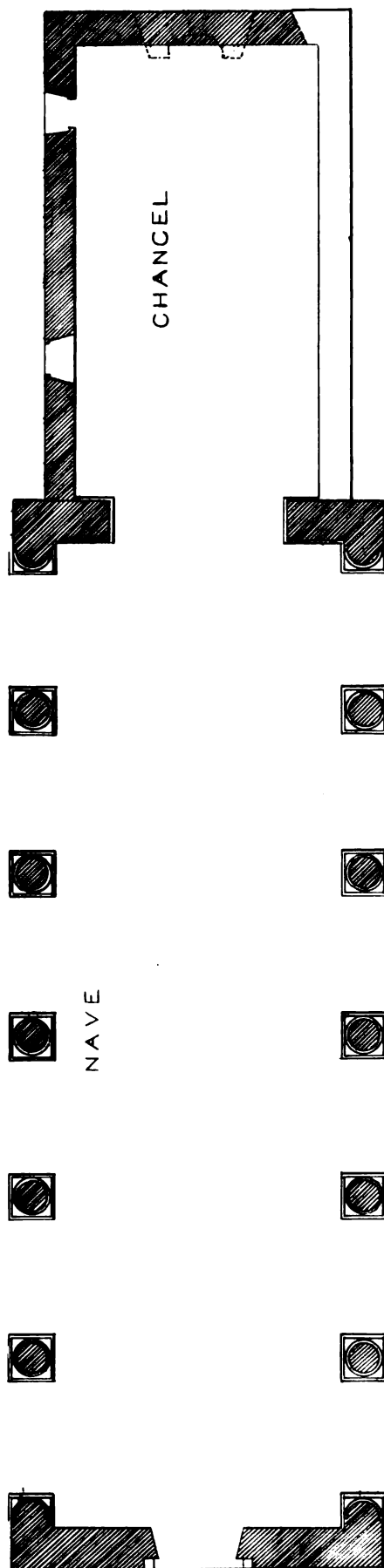
ST. MARY MAGDALENE. DONCASTER.  
VIEW LOOKING EASTWARD.







LONGITUDINAL SECTION



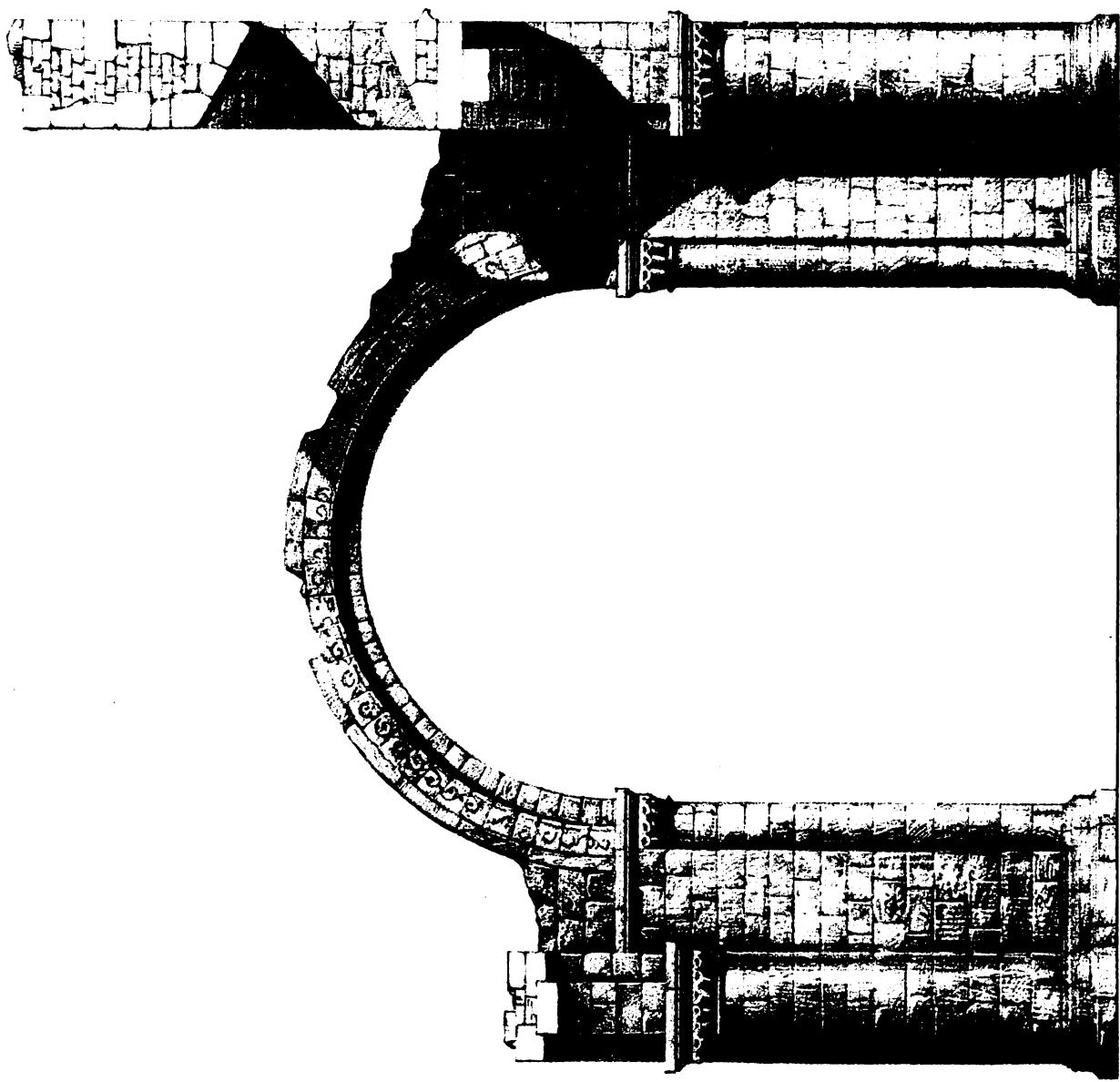
PLAN

Engraved by John P. Neeson.

Printed by Hildbrandt & Wilson.

RUINS OF ST MARY MAGDALENE, DONCASTER.





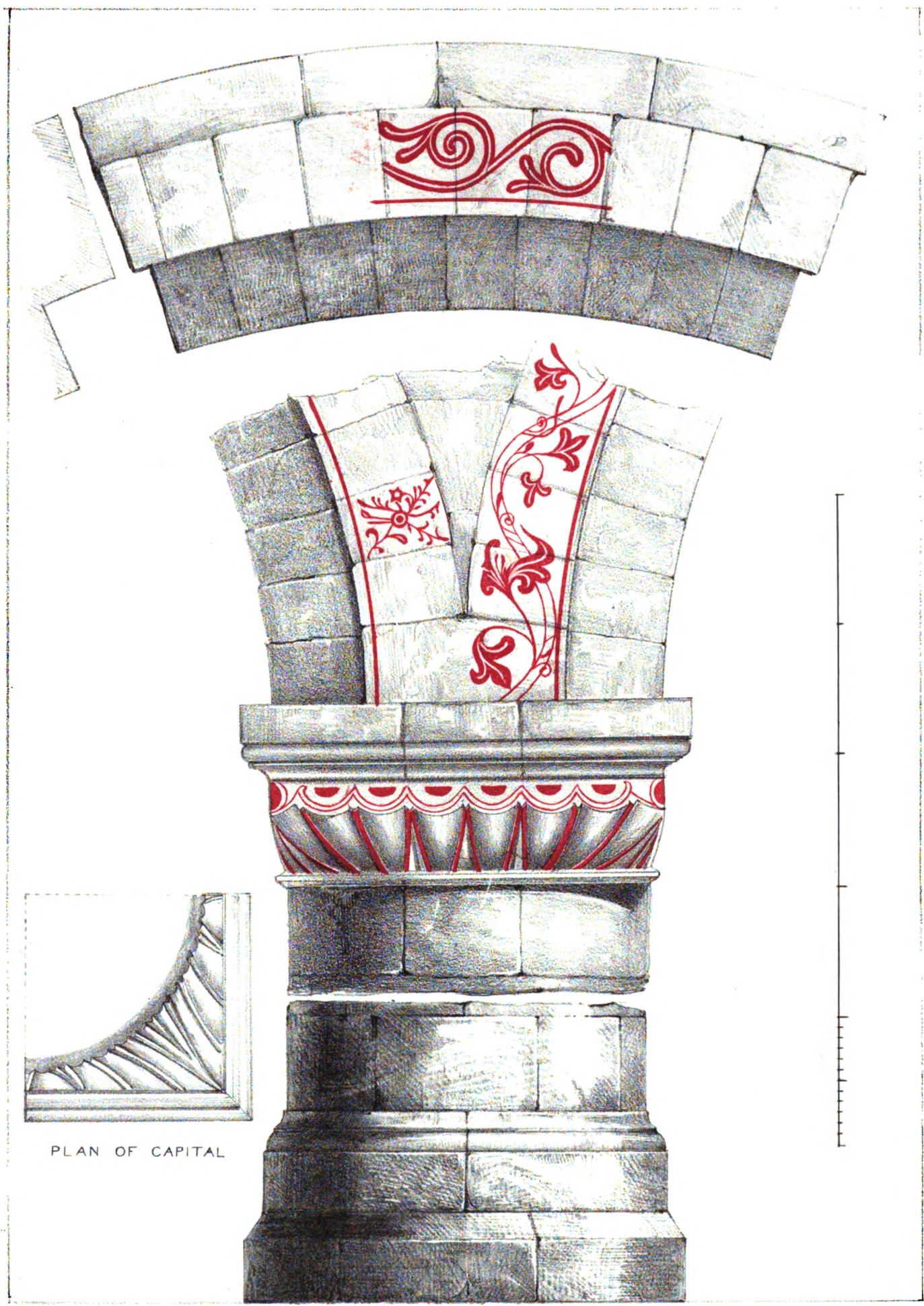
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CHANCEL ARCH, ST. MARY MAGDALENE, DONCASTER.







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DETAIL OF ARCADE ST<sup>T</sup> MARY MAGDALENE.  
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"The author of this work is a true artist, whether we consider the spirit in which he has brought reading and general knowledge to support the interests of his order, or the selections he has made from the innumerable models a foreign tour offers to the student, or in the boldness and feeling of his Drawings, or in the excellence of his style of writing. . . . Whatever discussion may be raised on the theoretical principles of Mr. Seddon's treatise, one opinion only will be entertained as to the taste in which the work has been executed. . . . Principle, rather than precedent, has been the author's guide in selection, and, accompanied as it is by the vivid enthusiasm he feels and the genius he displays, we may be allowed to hope that opportunities for exercising constructive skill may speedily open to him, and that his influence upon the Architecture of the country may be both powerful and beneficent."—*Literary Gazette*.

"Mr. Seddon confines himself chiefly to Architecture, but redeems the promise of his title by a sensible, well-timed advocacy of the union of Painting and Sculpture with that art, for the production of a complete and harmonious whole. His views, even when not original, are evidently independent; matter of conviction, not of assumption or repetition. . . . The work is illustrated with a variety of examples of the Byzantine and Gothic, both northern and southern. They are designed with great care, and executed with the hand of an artist."—*Spectator*.

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